UNITED EVANGELICAL Action

OCTOBER 1, 1957

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VOICE OF EVANGELICAL CHRISTIANITY IN ACTION

Final Report on Billy Graham's NEW YORK CRUSADE

OFFICIAL NAE ORGAN

Readers Say—

The BPC Schism

To the Editor:

In your August 1st issue, sent to me by a friend, under the caption: "Late News at Press Time," you state "Dr. Carl McIntire has been dropped from membership of the Bible Presbyterian Church. The decision was reached following the separation of the Collingswood Synod from the National body."

No greater untruth could be uttered than is contained in this statement.

The Bible Presbyterian Church was organized in Collingswood, N. J. by Dr. McIntire and his congregation of more than 1600 members in June of 1936. The Bible Presbyterian Synod was organized in the Collingswood Church Sept. 6th to 8th, 1938, with Dr. McIntire as the Moderator. The New Jersey Presbytery was organized a short time later with Dr. McIntire as a member. He with the Collingswood Church has *continuously* been a member and strong financial supporter of, the Bible Presbyterian Church, the New Jersey Presbytery, and the Synod, of which he is the present Moderator.

When an illegally-called meeting of the Synod was held in St. Louis in 1935, Dr. McIntire, scores of Bible Presbyterian ministers, three Presbyteries, including the New Jersey Presbytery, and a majority of the members of the Bible Presbyterian Church refused to recognize this and a subsequent illegally-called Synod held in Columbus, Ohio, and three Presbyteries, acting on Constitutional grounds, called a Synod to meet in Collingswood in November 1957, which was a continuation of the original Bible Presbyterian Synod, this Synod representing a majority of the membership of the Bible Presbyterian Church, and unanimously elected Dr. McIntire as its Moderator.

A small, dissident, minority group in the New Jersey Presbytery, having neither in their ranks the officials of the Presbytery, nor in possession of any of the Presbytery records, met and called themselves the New Jersey Presbytery. They arbitrarily placed Dr. McIntire's name on their rolls, then proceeded to drop his name from the rolls, and announced to the press that he had been dropped from *the membership of the Bible Presbyterian Church.*

This was indeed a most reprehensible act, and it is astonishing that religious periodicals such as the *United Evangelical Action* should publish such a derogatory statement without first ascertaining the facts.

A more correct and most fair position, would have been to say that the Bible Presbyterian Church has been divided into two Synods, with Dr. McIntire, and three or more Presbyteries, and a majority of the membership adhering to the Collingswood Synod, of which Dr. McIntire is the Moderator.

STEPHEN B. WILLIAMS
St. Francisville, La.

FRONT PAGE PHOTO.—A bird's-eye view of the Yankee Stadium in New York City on July 20 when it was filled to overflowing for the peak-attendance rally of the Billy Graham Crusade. It was estimated that 100,000 were inside the stadium. Another 20,000 were turned away.

—Thomas Airways Photo.

Blight Hits Boston

To the Editor:

A major shift in paid religious broadcasting took place during the month of August in Boston when Radio Station WMEX, a 5000-watt station, cancelled "The Fellowship Hour," a daily devotional program sponsored for more than twenty years by the New England Fellowship of Evangelicals (*Action* September 15). This was the oldest daily religious broadcast in New England and reached thousands of listeners up and down the eastern seaboard and the maritime provinces.

"The Fellowship Hour" is not the only evangelical broadcast falling under the ax in our commercial broadcasting stations. Rev. John DeBrine, popular "religious disc jockey," conducting "Songtime" was also dropped by WMEX. The "Calvary Hour," heard on Sunday evenings from Central Baptist Church, Quincy, Mass.—Rev. Ralph Nelson, pastor—is no more. Fewer Sunday broadcasts will be permitted for evangelical programs originating outside New England.

We have probed the possibility of securing time on other radio stations, so far without success. Unless the situation changes evangelicals in New England will be forced to set up their own Christian Radio Station.

Thus the blight which has destroyed so many evangelical broadcasts throughout the nation in the past year or more, has now spread to New England. How long will evangelicals permit this situation to exist?

Boston, Mass. CHARLES CAMPBELL

Rome and Hungary

To the Editor:

Your comments concerning the recent Hungarian revolution reveal failure to grasp the significance of that event. Hungary is predominantly Roman Catholic. The Church was the basic force back of the Revolution. The pope wanted to regain control of the country.

Remember the Reformation when united pro-Catholic nations were destroying Protestants? The pope did not do a thing to stop that slaughter. I read in Harry Emerson Fosdick's *Great Voices of the Reformation* that one of the last sermons Knox preached followed the Massacre of St. Bartholemew, in which some 70,000 Protestants were murdered in one week. A solemn service of thanksgiving in honor of the purge was celebrated in Rome by order of the pope.

I thank God that the pope's effort to get the United States to send troops to Hungary to pull his chestnuts out of the fire was futile.

The free world is being deceived into believing that the Catholic Church is a bulwark of strength against Communism. It is interested only in preserving itself.

Seattle, Wash. HARVEY W. RUSSEL

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Action

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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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HOW GOD ANSWERED PRAYER IN NEW YORK

Story of the Graham Crusade

By GLENWOOD BLACKMORE

Evangelist Billy Graham, God's man who called New York to repent.

PRAYERS of millions of Christians in all parts of the world for a great revival in America's largest city have been answered far beyond all expectations.

When the Billy Graham New York Crusade for souls ended in Times Square Sunday evening, September 1, there had been 56,767 decisions for Christ and 2,000,000 had attended the various meetings of the crusade.

Television contacts across the nation had reached other millions. Thousands of viewers had accepted Christ as Saviour and Lord whose names may be recorded only in the Lamb's Book of Life.

What is the secret of this amazing world-record shattering demonstration of the power of the Gospel? PRAYER. PRAYER! GOD-ANSWERED PRAYER!

Credit Goes to God

Of course there was a tremendous organization, there was wise and efficient planning involving a thousand-and-one details, there was a financial investment of over one million dollars, there was dynamic leadership centering in the inimitable Billy Graham but the evangelist himself has many times made clear that the credit, the honor and the glory must go to God alone.

Dr. Graham called the fifteen and one-half week crusade "an artillery shell that broke down resistance to open a gate for local churches to move their infantry forces in the world's greatest mission field." Asserting that New York "will never be the same," he said, "Something has happened to this city to put it in a position to lead the world toward a necessary spiritual renaissance."

Madison Square Garden was at all times the hub of crusade interest, though its influences radiated out into many areas of the city's life. George Burnham has described the New York setting—

Subway trains rocketing away from Madison Square Garden each night with thousands of passengers singing the hymns of the church, while other unsmiling riders wonder about the strange new sounds of their underworld.

Street meetings popping up on every corner in the Times Square area after the conclusion of a meeting. The noisy din of traffic and hecklers make it tough on the speakers . . . Bars around the Garden slowly going broke as they try to lure the people in off the street.

Jack Dempsey, who had visited the Garden, sitting near the door of his restaurant greeting friends . . . Red Barber, the sports announcer, leading 18,000 in prayer . . . Carl Erskine, the Brooklyn Dodger of "no hit" fame, Lou Nova, former fighter, and Paul Berlenbach, who once fought Dempsey, sitting in a box listening to Graham . . . Ethel Waters, who has missed one meeting, captivating all with song, "His Eye Is on the Sparrow."

Swarms of teen-agers scurrying to hear a preacher who talks their language . . . One hundred ten young people on United Nations Project receiving choice of ball game or Billy Graham, with fifty choosing Graham and six making decisions for Christ.

Graham office workers buried under 10,000 letters a day.

Giant negro standing outside Garden singing "Because." . . . Jimmy Willis, the original "Kingfish" of Amos and Andy, trying to convince his friends that he has found peace and that the big money hysteria of show business is just a bad memory.

The great 19,000-seat arena noted for its circuses and big fights was suddenly transformed into a mammoth cathedral, echoing with "How Great Thou Art" and other hymns of the church. From the high pulpit the old-fashioned, yet ever-new Christian Gospel was preached night after night without compromise, fear or favor. Sin was condemned in no uncertain terms but the love and grace of God were also offered full and free to all who would accept Jesus Christ. Observers could not understand why—but all Madison Square Garden records for attendance and extent of contract were broken by nothing more than a religious meeting.

It was thrilling to see hundreds coming down the aisles every night to accept Christ. There was no high-powered persuasion, little personal work in the audience. The converts came quietly under deep conviction and, after prayer, went into the inquiry rooms for instruction. Graham would stand silently with bowed head while the choir sang "Just As I Am" and the Spirit of God worked in a marvelous way.

Beyond Madison Square Garden there were other great meetings.

Wall Street Rally

The Wall Street rally tied up traffic for blocks around as thousands of the world's leading financiers stood in the concrete canyons on Wednesday noon, along with their clerks and secretaries, to ponder the things of tomorrow rather than the latest stock market quotations.

Totaling the crowd was an impossibility. Estimates ranged from 10 to 25,000.

The men who assess their financial ratings by the hour, came to hear a southern preacher named Billy Graham, who had about $2.00 in his pocket and a book some 2,000 years

old in his hand. This was probably the only time in history that such a thing had happened in the financial capital of the world.

Brilliant patches of sunshine sneaked through the tall buildings as the people gathered from all directions to the corner of Wall and Nassau Streets. As they walked they heard an unfamiliar sound. It was the deep voice of George Beverly Shea singing "No One Ever Cared for Me Like Jesus." A few smiled.

Heads popped out of windows, but nobody jumped. The country was prosperous and the singing was good. A window washer hanging from straps on the 15th floor turned around and looked as Cliff Barrows asked the big crowd to join in singing such songs as "I Love to Tell the Story" and "The Old Rugged Cross." Not very many took part in the singing. The songs were either too unfamiliar or the folks were a little self-conscious about singing in the middle of Wall Street. Some joined in on the last verse as they noticed that others were trying.

Erling Olsen, head of a Wall Street Investment firm and a member of the Billy Graham Executive Committee in New York, remarked: "I have walked these streets since 1920 and there have never been such songs as these here before." Beverly Shea followed with "I'd Rather Have Jesus."

Billy Graham stood on the steps of the Sub-Treasury Building. He was flanked by Manufacturers Trust Company, the Stock Exchange and the Bankers Trust Co. Towering directly above him was a statue of George Washington. Christ was lifted up and hundreds made decisions.

In Yankee Stadium

The Yankee Stadium Meeting on July 20 was to mark the end of the Crusade after its first extension past the June 30 closing date. Despite 93 degree temperature, the stands filled quickly, and long before the start of the meeting the Stadium officials allowed the crowd to surge out across the outfield area. When the size of the crowd forced the gates to be locked, 100,000 persons were in the stands and standing on the playing field, the largest attendance for any event in the history of the Yankee Stadium.

The Times Square Meeting (the closing meeting) on September 1 took the Crusade directly to the heart of New York City—"the Crossroads of the World" — Broadway and 42nd Street at Times Square. Figures as to the size of the crowd varied greatly; for the first time in the Team's experience the local Police attempted to alter drastically the reports as to the size of the crowd. Newspaper reporters, radio and television men and newsreel cameramen who were assigned to the meeting reported the attendance as 200,000. Learning of this report, the Police Inspector in charge set a figure of 75,000 and refused to alter his guess, even when presented with actual measurements of the square feet of street area involved. The Team's figures, based on those actual measurements, as well as upon their experience in dealing with other large crowds, placed the figure at just over 125,000—the largest crowd ever to attend a Billy Graham meeting. The significance of the Times Square meeting was not in the actual attendance, but in its impact upon the nation and the world, for from the spot usually identified by drunken revelry on New Year's Eve, the Gospel was uncompromisingly proclaimed to the thousands in attendance, and to the millions who watched a nation-wide telecast over the ABC network.

Special Meetings

Other special meetings of the New York Crusade represented perhaps the deepest work of the entire effort. They included not only the large outdoor meetings in Brooklyn (40,000) Harlem (5,000), and Central Park (9,000), but also literally scores of smaller meetings in homes and other meeting places where Bible classes have been started. Among those taking an active part are some of the highest social and business leaders of the area. *Time* magazine quoted Mrs. Cornelious Vanderbilt Whitney as saying: "I think the after effects of this Crusade will be extraordinary; the beginning of a reawakening." Some 200 professional actors and actresses from the stage, motion pictures, radio and television who made their decisions for Christ during the Crusade have formed a Bible study group with Metropolitan Opera bass Jerome Hines as president. Special breakfasts, luncheons and dinners attracted other large groups during the Crusade.

Probably the most significant special meetings were those held especially for pastors. They represented an effort to coordinate the work of local churches into an active and continuing evangelistic program. In these "Ministers' Workshops on Evangelism" leaders in various fields were brought to New York to meet with area ministers in a six week series, with meetings scheduled twice daily for four days each week. Speakers at the various workshop meetings were Dr. David Cowie, of Seattle; Dr. Robert Munger, of Berkeley; Rev. Tom Allan, of Glasgow, Scotland; and Rev. John Stott, Rev. Stephen Olford and Rev. Joseph Blinco, all of London, England. Billy Graham addressed the ministers on two occasions.

No report of the Crusade would be complete without mention of the Coast-to-Coast Television broadcasts. Each Saturday night beginning on June 1, the regular service from Madison Square Garden was televised for one hour on a coast-to-coast basis over the ABC-TV network. Program rating research figures indicated that the weekly viewing audience approximated some ten million persons, although admittedly the survey facilities are not complete during the summer months. The mail response to the television presentation of the Crusade meetings averaged approximately 75,000 letters per week from individuals who were writing to ask for spiritual guidance, or to say that they had accepted Christ as Savior. By the end of the Crusade there were more than 35,000 who had acknowledged their salvation through the TV programs. The network television was an innovation for Graham Crusades, but plans are underway for a similar presentation from the Crusade in San Francisco in April, 1958.

Stories of television conversions poured in from everywhere.

A minister in California said he had received new members for three Sundays from people who had accepted Christ through the telecast.

Another minister in North Carolina wrote that a man he had been trying to reach for years burst into uncontrollable sobs during a message from Madison Square Garden. With his wife, he knelt in the living room and accepted Christ. The next day, his wife found him sprawled in the garden. He was dead. "How wonderful to know that he found Christ before death," said the minister.

Lives Were Changed

The most gripping part of the New York Crusade story to this reporter has to do with the human element—the individual lives changed and transformed through contact with the saving Christ. Statistics and reports of great meetings pale into insignificance against the spiritual results.

A young man and woman sat in the seats several weeks ago. He was a Christian who made his living in show business, and he wanted her to hear the message that changed his life.

Words from the platform tugged at her hidden hopes. She heard the invitation in which she had a chance to make the same decision her companion had made. But the battle of the ages, between self and God, was raging inside. She felt a need to walk down the

long aisle and stand in front of the platform. To others it seemed like such a simple decision, but to her it was the most important thing in the world. She gripped the seat in front so hard to keep from going that she cut her hands. And she didn't go.

The lure of Madison Square Garden was great, however, and for several evenings her steps turned to the Arena. The night came when she loosened the grip and asked God to come into her life.

Then Things Happened

For many years she had been estranged from her mother. They had little use for each other. The girl didn't know it, but her mother was in the audience a few nights later. God had set His precision machinery into motion. Graham preached on "Reconciliation" and how God had reconciled the world unto Himself with the death of Jesus Christ on the Cross. The mother responded to the invitation and was reconciled with her daughter that night. This would be a good place to end the true story, but there's more.

The young Christian showman who took the girl to Madison Square Garden on the night she cut her hands was stricken later with a brain tumor and returned to his home in the South. Doctors offer little hope for his recovery, but he doesn't fear death. In a letter to a friend in New York, he said: "The pain at times is almost unbearable, but with Christ I can stand anything. Praise His Name."

The testimony of Dr. Charlotte T. C. Tarr, Staff Physician at Memorial Hospital and Research Associate of the Sloan-Kettering Institute for Cancer Research, is like that of thousands. She had become a Christian in a medical college in China but Christ had not been real to her until she began attending meetings at Madison Square Garden. Said Miss Tarr:

"For the first few weeks of the Crusade, it was rather difficult to invite friends to come to the Garden. They seemed suspicious. Later, however, I felt that people were waiting to be asked. Of those who have come, many made decisions for Christ.

"One of the leading men at the hospital called me one morning and said, 'You will be glad to know that now both my wife and I have accepted Christ. We are experiencing a new life.' A Chinese research assistant, after making her decision for Christ, said to me, 'Christianity, for the first time, is now real to me.'

"In touring around the hospital, asking folk to come to the Crusade, I have discovered a fair number of Christians whom I did not know. Now we can encourage each other and our aim is that each person from that huge institute should at least be asked to come and hear Dr. Graham. The patients and families are another group waiting for their Doctor to invite them to the Crusade. If all this is to be done, we need more time.

"In my apartment house, I have eighty-five neighbors. So far I have only had time to ask one-third of the families to come. Then, there are my address books. After going through half of them, my time was exhausted. However, it has been worthwhile. One family of five came, heard, and all went forward. The eighteen-year-old daughter said, 'I have gone to church all my life, but this is the first time I realized that Christ died for me because I am a sinner.'

"Some Chinese people have come forward and made decisions during the Crusade. Peter Wong said, 'I have studied Philosophy, Buddhism, Confucianism and Taoism for many years, seeking to know the truth. But I found none. Christianity is the only answer. It not only has the concept of God, but He is also a real Person who gives me the inner peace I have been seeking for many years."

An article a thousand times longer than this could be filled with such testimonies and yet there are those who dare sit "in the seat of the scorner" and say that such revivals are mere "shows" without real spiritual power.

Counseling Meetings

The counseling meetings had much to do with leading converts to clearer understanding of the life and doctrinal implications of their decision.

More than 2,000 carefully-selected and intensively-trained Christian workers served nightly without pay or earthly recognition.

In the counseling and follow-up program, headed by energetic team member Dan Piatt, nothing was left to chance. All possible situations were anticipated and prepared for.

Counselors were selected after screening and filling in a detailed application blank that asks such questions as:

"Why are you volunteering as a counselor?

"How do you know you are a Christian?

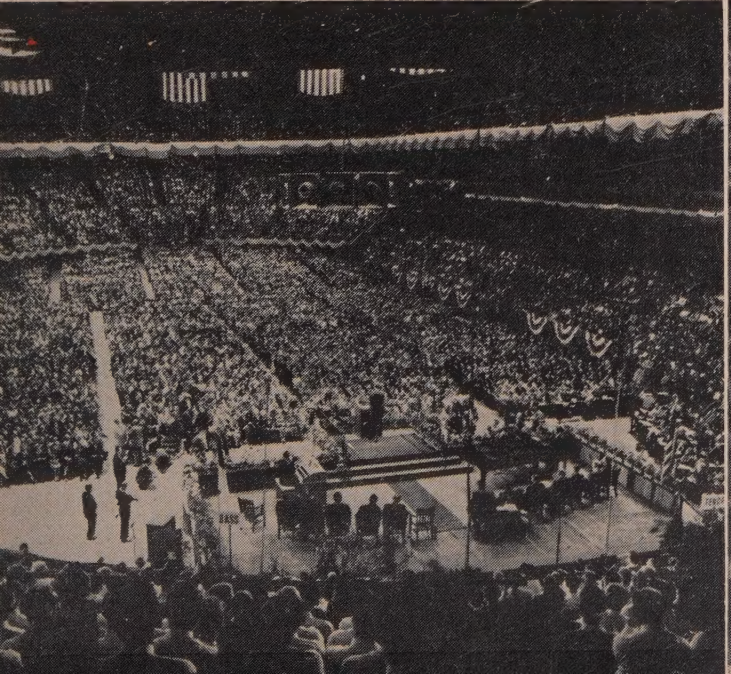
"What experience and results have you had in leading another to Christ?

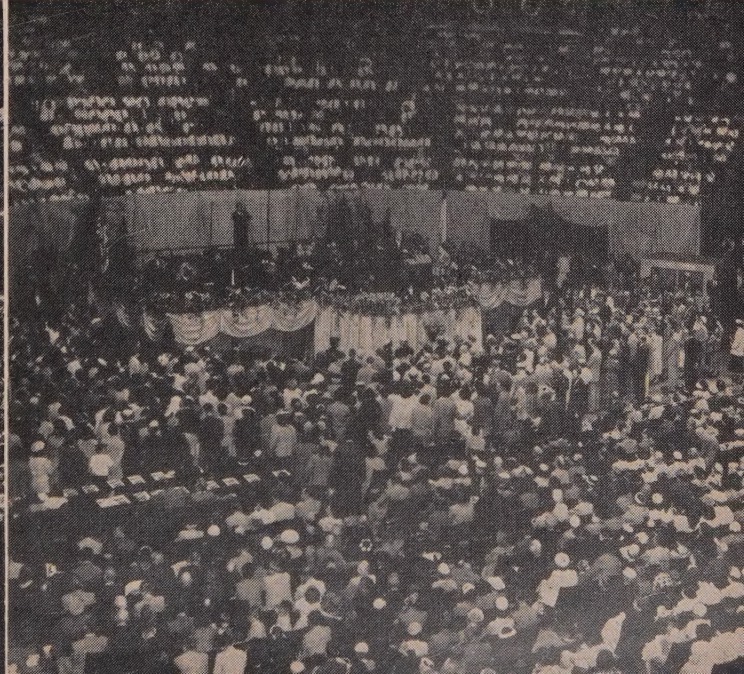
"State briefly what a person must do to become a Christian."

During several weeks of pre-Crusade training, selectees were drilled in personal soul-winning by the memorization of Scripture portions applicable

(Continued on page 10)

In Madison Square Garden: LEFT—One of the evening audiences. RIGHT—Hundreds move down the aisles to accept Christ.





INDIVIDUAL RESPONSIBILITY OR MASS REGIMENTATION?*

The erosion of American freedom a threat to the spread of the Gospel

By CLYDE W. TAYLOR

Director of Public Affairs, The National Association of Evangelicals

WE ARE LIVING in an age when people are becoming more and more mass conscious. Of course all down through the years all men have had one thing in common—we have all been sinners. Today, however, these mass movements are frequently the markings and inevitable result of man's unwillingness to assume individual responsibility. There are two main reasons why the world is more and more turning to mass regimentation.

First, people are demanding security but are not willing to assume responsibility. In the second place they are crying out for freedom, but they want it without discipline. They want liberty of action, but on a basis of expediency without restraint.

This opens up society to socialism and dictatorship. There are always unscrupulous leaders who are willing, though perhaps unable, to guarantee the desires and ambitions of the masses. The leaders will promise the masses security and the leaders will take the responsibility. They will promise them freedom without discipline, but they will end up in slave labor camps. Either the individual is going to govern and control himself through democratic procedures of government or the government, probably dominated by one religion or another, will mass-regiment the individual.

Freedom, a word that so many are talking about today, needs to be defined. Too many people look upon it as a one way street, which is nothing more nor less than license for them to do what they want, even though the end results may be the production of chaos. We can observe many such movements in our society today. For example we have observed the development of labor as an organized movement. First the unions demand the right to organize. Then they demand the closed shop, which of course is monopoly. They denounce any movement to grant those who do not agree with them the right to work. They are strong in the abuses of capitalism, but now that they have become thoroughly organized, are apt to be thoroughly deaf to the abuses of labor. This is no particular condemnation of the labor movement as a whole, because I am sure we would all insist on labor having the right to organize, but it is symptomatic of the trends of the time that we want freedom without discipline and without having to pay any price for it.

This matter of basic discipline in our lives is ever becoming a serious threat to the moral and ethical standards of Christians. More and more we within the church of Christ are becoming contaminated with the standards of the world. We are beginning to believe that everything is relative, and before we know it will get back to rank paganism which defines sin not as doing wrong, but getting caught doing it. If you don't get caught it is not wrong. We notice that some of the products of our Christian schools seemingly have defective ethical and moral standards, particularly in their responsibility to employers, and organizations, and in carrying out of their promises. When this situtation is completely analyzed we find lack of discipline in the life of the individual, an unwillingness to assume responsibility for their behavior, and a lack of a sense of stewardship.

Increasingly through the years the fluctuating standards offered by expediency have become more and more a threat to all forms of basic righteousness in our nation. While we would admit that an absolute dictatorship with monopoly of government may be more efficient than democracy, it would eventually and automatically be unjust unless it were in the hands of perfectly benign and righteous persons. All governments must restrict freedom. This is necessary in an ordered society. Unrestrained freedom produces license and chaos. The problem comes in the definition of restrictions. If we are not alert restraint may become regimentation. Great governments today find that in order to carry out their program, say in the field of the military, a Selective Service System for the drafting of youth is essential. This grants power all the way down from the Selective Service System in Washington to the many Selective Service boards around the country. Before we know it, unless closely watched, we will find the beginnings of religious persecution or at least religious discrimination. This may be in the form of one religion against another or atheists opposing exemption because of religious services. Or in the field of Internal Revenue we may find the government faced with making definitions of "religious organizations" and restricting and discriminating against them. We are having a great deal of trouble at the present time in the field of Social Security. We try to point out to our government the fact that by the very setting forth of rules they may unwisely restrict personal religious freedom. By compelling people to fit into certain categories of organized church work they can actually restrict to an illegal degree the rights of such individuals. Hence there must be a continuous persistent, alert education of public officials as to our evangelical church situation.

As in perhaps no other department of our government, we find classic examples of expediency in diplomatic relations and foreign policy in our Department of State. The latest example of this is the now persistent report that even though our government is persuaded that it would be wrong to recognize Red China, a nation that

* An address delivered at Gordon College, Boston.

up until now has deliberately violated every aspect of the treaty that we have signed over Korea; a nation that deliberately and intentionally caused the death of tens of thousands of our young men is to be admitted to the United States on the basis of expediency as soon as possible through the back door of the United Nations. We have many men in our State Department who are strongly urging it. Of course they do not stand alone—we have a number of outstanding Protestants who for some months have been besieging the President to take this step and thus completely ignore any basis of righteousness in the diplomatic relations of our nation.

These three things produce in a nation the erosion of our freedom, and this in turn can be a tremendous threat to the Gospel of Jesus Christ and its spread across the world. Last fall plans were made for a study of the erosion of freedoms in the United States. As documents began to arrive in reply to a questionnaire the investigators discovered many serious problems. A very large per cent of them involved religious abuses on the part of minorities in America. To our amazement the leading Jewish and Roman Catholic bodies, later joined by the National Council of Churches, jointly requested the committee to halt the hearings on the erosion of freedom. Here expediency took over.

The first of the freedoms to go, although it may not seem so, is religious freedom. Generally religious freedom is lost by minorities due to the religious monopoly of the outstanding religion of a country. Colombia, South America is one of the best examples today where we find the government and state jointly and openly publishing laws, enforcing edicts, and drafting treaties between the state and the Vatican with the express purpose of exterminating the Protestant minority of approximately 100,000 out of some ten million in the population.

In 1953 the Colombian government signed an agreement to turn over all the territories of Colombia not politically organized as States, to the Roman Catholic order of the Capuchin Monks. In these territories exist some fifty Protestant chapels and several hundred Protestant groups meeting in private homes. There were some 125 primary schools. The schools were all closed for three years and now approximately forty of the chapels have been closed. This vicious religious monopoly in order to obtain the so-called "spiritual unity of the nation" produces spiritual slavery with complete loss of freedom. This is absolutely consistent with basic teachings of the Roman church, so no remedy of this may be expected from the Vatican.

In the United States where the Protestant majority leans over backward in determination to maintain religious freedom, we find religious minorities with efficient organization and strong religious motivation taking advantage of the situation for their own selfish ends. In America a great Protestant majority sternly opposes all anti-semitism, yet in Israel we are faced by determined anti-Christian forces. Without doubt we must by all means keep our freedoms even if we must openly expose restricting efforts by minorities. To conceal or ignore such abuses eventually leads to regimentation, even of the majority.

A church is able to control to an alarming degree many of the functions of government through political action. We have in Boston and its environs a typical example of what happens when the archbishop of that area, as one of our outstanding Protestants recently remarked, "became the real governor of the state." Here the public school system sold public property for "$1.00 and other considerations" for religious purposes without regard to the rights of the citizens.

DR. CLYDE W. TAYLOR

Recently Cardinal Luque of Colombia was making a speech with regard to the union of church and state in Colombia. His first remark was that there were two main types of possible relationships of church and state. One was a completely free set-up where the church was free and the state was free, which he said led to chaos, disorder and a pagan state. He could find nothing too condemnatory to say of this type of an arrangement. The ideal state, according to Cardinal Luque, is that state wherein church and state are joined by a concordat so that they mutually support each other. They are mutually exclusive of all other agencies and there is complete order because there is complete regimentation. (Of course, he did not make the last statement). So loss of religious freedom can come to pass by religious monopoly as in Colombia, by political union of church and state or it can be simply a whittling away of separation of church and state which eventually produces federal subsidy or state subsidy for religious organizations and religious domination by militant minorities.

Take such things as hospitals. Here in America we see Roman Catholics getting some seventy-eight million dollars for the construction of their hospitals, which they proceed to operate to the exclusion of Protestant doctors and all who will not subscribe to the Canon of the church.

Economic freedom disappears, when the state takes over control through socialism. Few Americans seem to realize that government subsidy and guarantee of prices equal government control, consequent inefficiency and eventual loss of economic freedom. It also destroys personal incentive and condemns the idea of reward as something not worthy of a Christian nation. It is unfortunate that many of the sponsors of a socialized form of government have failed to read the Word of God and notice how many times and in how many ways God uses reward as a proper motive for Christian action and behavior.

In America we have many other freedoms which we take for granted which are seriously threatened. The freedom of the press today is much more easily talked about than experienced. There are many things you cannot print in papers today even though they may be facts. Some of our great dailies print news about religious persecution which we read with admiration because we realize that they could be subject to religious boycott.

The freedom to build churches and preach the Gospel is even being attacked. We are finding many areas today where Councils of Churches and Roman Catholic organizations move in seeking a monopolistic approach to the planning of new suburbs. When one or more evangelical churches seek to get permits to build in the area they find that somehow they have been excluded and lost their rights to either buy property or build a church in the area. So in many cases churches must be

started in private homes until a nearby site can be procured to build a church.

To all of these problems the Gospel of Jesus Christ has the basic answer. In every way and at every level rights and responsibilities, freedoms and restraints, must be kept in perfect balance. Some of these basic teachings of the Gospel that were prominent in Reformation teachings, are now seldom voiced. The Gospel demands for its followers the right to worship God according to their conscience and to preach the message to all who want to hear. We are ordered to evangelize the world. On the other hand, the Gospel demands that we observe the rights of others. Some evangelicals think they have the right to force people to listen; some all but force their way into homes for that purpose. We must not forget our responsibilities for freedom. The Gospel teaches that men have the right to reject the Gospel, to oppose it, to lose their own souls and, if they want, go into eternity without Christ. We have a right to believe, they a right to reject.

Another level at which the Christian has both rights and responsibilities is citizenship. This includes his privilege of voting. The vote becomes his means of taking his responsibility in the running of our government as far as the choice of government servants is concerned. In addition to that, citizenship provides the constant privilege of a voice in expressing his own opinions and desires, both in public and to those he has elected to office. This includes his right to protest as well as agree with what his congressman or public officials are doing. Unfortunately, Christians have been eager to insist on their rights, but very lax in the use of the franchise and helping to form public opinion and government policies.

There is another means available to effect Christian action but the technique is somewhat in disrepute. I refer to the "boycott." We find that in some sections of the country this is being used in the segregation and desegregation struggle that is on, and frequently, due to the unsavory character of some of these boycotts or the purposes for which they are used, the word is in disrepute. However, it need not be. The boycott may be mass rejection or passive resistance to something that is unrighteous, immoral, unethical or would restrict or restrain freedom. The use of boycott by Christians could only be for such purposes. A good illustration of this took place recently in the Upper Midwest area of the United States when an effort was made to completely break down all observance of a day of rest and allow all stores and businesses to operate seven days a week. This would have deprived their employees, in many cases, of the right to go to church and attend worship services. The result was that one lone denomination came out with a very strongly worded resolution urging that everyone of their members boycott all stores that followed this policy. Surprisingly enough this one act on the part of one Protestant denomination was enough to deter the whole movement. Here was a perfectly legitimate use of the boycott to express the views of a sizable group of Christian citizens. We must be very careful here, however, because we could easily regiment a majority by minority action. We must be careful in any effort to enforce righteousness that we do not deprive others of their freedom.

Another illustration of this could be afforded by the appeal recently received at the Washington office of the National Association of Evangelicals regarding one of the Latin American countries which refused even tourist or transit visas to anyone known to be a Protestant clergyman. An appeal was made to us to try to get our government to refuse tourist visas and transit visas to all clergmen coming from that country, a great majority of whom would be Roman Catholics. We immediately refused to have any part in this because even though we recognized the rank injustice in the other country's policy, their abuse of freedom and liberty did not justify our depriving others of that freedom and liberty. In order to take retribution against them we would be destroying our own stand and depriving ourselves of certain aspects of freedom, which is the freedom to allow other people to visit our country without restraint because of religion.

In the biblical viewpoint of Christian society, the emphasis must be on the value of the individual and we must continually stress the rights of the individual at every level as long as it can be done without the abuse and/or regimentation of others. It has been said that all world problems, social and governmental, are theological problems. Hence, the answer is Christ.

How are we to implement this? In the Word of God we find that true freedom comes through the Lord Jesus Christ. In John 8:28-36 we learn that through Christ and His Word of truth we have freedom. Jesus said "Ye shall know the truth and the truth shall make you free." This truth, of course, is personified in the Lord Jesus Christ Himself, and knowing Him we begin to learn what true liberty is. What is liberty? It has been defined as a state of human behavior which enables us to "do what we want to and derive pleasure from it." Spiritual liberty is not external but internal. The greater restrictions are within the heart of man and freedom must come there first. True Christian liberty is doing what God wants us to do because we want to do it and we enjoy it. God's pleasure, therefore, becomes ours. The law of liberty as presented by the apostle James is doing God's will willingly and with joy. To do this, and for man to become absolutely free a triple emancipation is necessary.

First the mind of man must be freed. In the first chapter of Ephesians the 18th verse the apostle Paul describes the unregenerate mind of man. He indicates that liberty implies the existence of slavery. This is a very apt picture of the mind of a man who does not know the Lord Jesus Christ. The man is enslaved by sin. Various words are used to describe this. The mind is in darkness without illumination. There is ignorance there which implies the lack of knowledge of spiritual things. And there is a blindness so that the person cannot see spiritual things. In contrast to this the truth of Jesus Christ and the presence of Christ come into the life and the very presence of Christ turns darkness to light. Christ is wisdom, knowledge and truth and thus ignorance disappears and with the presence of Christ comes the illuminating of the Holy Spirit enabling men to perceive spiritual things. Without this first step therefore it is impossible to have intellectual freedom, because the mind from birth has been pulled off-center by sin.

The second great essential to freedom through Christ is the liberty of conscience. Conscience seems to be an innate part of man and it is given as a type of judge to determine the difference between right and wrong—between sin and righteousness. It is easily recognized as one reads the Word of God that the conscience of the man in sin who does not know Christ, is not only imperfect, but the conscience may be ignorant and may tolerate many things that a Christian conscience would not permit. One of the classical illustrations which has been used through the years is the fact that the Hindu woman in India can take her beautiful baby and throw it in the Ganges River as a sacrifice to the gods with no pangs of conscience whatsoever. When Christ comes into the heart the conscience is transformed and educated so that its standards are changed. Romans 8 tells us that the conscience is freed from condemnation of sin—"There is therefore now no condemnation to those who are in Christ Jesus." The end result is that

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Action Editorial

James DeForest Murch

Publications Month

▪ THE MONTH of October has been designated by the Evangelical Press Association as "Evangelical Publications Month." *Action* magazine wishes to add its voice to the chorus of approval.

Church publications with a total circulation running into the millions are now associated with the EPA. They meet in annual conventions. They sponsor the growingly adequate E/P news service. They encourage one another through healthy emulation to improve their product and render a better service to their constituencies.

"Evangelical Publications Month" is being observed, simultaneously with "Protestant Press Month," to bring vividly to the attention of Christian homes and Christian churches everywhere the importance of good Christian reading and to help acquaint the reading public with evangelical publications.

We trust every pastor will devote either a sermon or some definite period of promotion to this important ministry during the month of October. Every evangelical Christian can become a Committee of One to further the drive. A reading people will be an informed people and a rightly informed people can take the world for Christ.

Toward a United Church

▪ THREE HUNDRED theologians representing most of the major Protestant and Eastern Orthodox churches of North America gathered at Oberlin College, Oberlin, Ohio early last month to discuss "The Nature of the Unity We Seek." The eight-day conference was concerned with—

"Bringing together the results of earlier explorations in the movement toward unity among the churches,

"Extending knowledge of the North American situation and areas within which cooperative action is desired and

"Projecting lines of ecumenical study in the local churches."

The conference was part of the program of the World Council of Churches and its satellites to effect the eventual unity of Christendom in "the coming great Church." An effort was made to include churches and Christian leaders outside the Council's orbit, with a fair response.

Under the capable direction of Dr. Paul Minear much preliminary work had been done. Sixteen regional groups have been studying the question. Many other contacts were made. Our readers will recall that *Action* magazine (1955-56) presented a series of articles on "The Nature of the Unity We Seek." Through the courtesy of Dr. Minear, copies were distributed to members of his committee, thus unofficially presenting a cross-section of evangelical thinking on the subject. Due to this careful planning much valuable information was made available to the Oberlin conference as a basis for further study and discussion.

Rt. Rev. Angus Dun, Protestant Episcopal bishop of Washington, D. C., the chairman of the conference, made a lucid introductory address in which he disclaimed any intent to "formulate schemes of reunion and recommend them to the participating churches" and stated that the conferees sought only the discovery of "the nature of the unity God wills" for the church. If we could be sure that there was no motive beyond this in the minds of the World Council hierarchy evangelical Protestantism could breathe a deep sigh of relief. What the bishop said that the Conference desired, we all desire.

Dr. Dun made clear that there were two different concepts of Christian unity. The term *Christian Unity* refers to the broad community of faith and devotion common to all Christians as individuals in the body of Christ. *Church Unity* deals with institutional structures and is expressed by mutual recognition, cooperative action and organic unity. Both concepts were under discussion at Oberlin.

The regional reports were of great interest. We wish we had the space to give generous excerpts from the Minneapolis and Nashville studies which, more than the others, reflected a conservative view of the situation confronting the churches. The former stressed the idea that doctrinal discussion is definitely "relevant to the ecumenical movement, especially from the viewpoint of the laity." The Minneapolis consensus seemed to be that the crucial doctrinal questions are Jesus Christ, the Bible and the basis of authority. Most respondents to the survey indicated that they considered the Bible as the basis of authority. The Nashville survey warned that any desire to build a superchurch which would be an effective rival of Roman Catholicism was an unworthy motive for Church unity. The Southerners boldly asserted that "when Churches that cannot find unity in the Gospel unite to oppose another Church, we are far from the unity of love, loyalty and witness that Christ asks." In many other respects these two reports reflected an encouraging evangelical spirit.

All the sessions were characterized by a refreshing frankness concerning obstacles to the current ecumenical movement. Fears were expressed about hierarchial domination and consequent loss of the rights of the laity; growing centralization of the power structures of inter-church organizations; the imposition of patterns of church union against the wishes of local churches; the growing bureaucracy in functional services rendered the churches; the possibility that doctrinal and spiritual unity may be betrayed in a synthetic ecumenical theology.

There was strong emphasis on "the new Christology" which the Evanston Assembly enunciated as the technique by which ecumenicity will be achieved (See *The Coming Great Church,* pp. 33, 34). The delegates were urged to turn from the findings of the regional study groups and from further attempts to clarifiy and understand the existing differences between the churches to a new appreciation of Christ as the Lord of the Church. It was repeatedly stated that in the recognition and acceptance of the Lordship of Christ will come a new freedom and a new sense of our unity in the One Church. This approach has a gripping appeal and stirs the hearts of all who deeply desire the unity so beautifully expressed in our Lord's Prayer for Unity in the seventeenth chapter of John's Gospel.

We hesitate to even suggest that such an approach may have an ulterior motive which is entirely foreign to the spirit of the unity for which Christ prayed. But we cannot be true to our Lord and fail to point out that this new Christology could well be non-biblical and cleverly fabricated to promote the erection of the "coming great Church" which the ecumenical professionalists have already designed.

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Individual Responsibility

(Continued from page 8)

free conscience is a conscience that is at peace with God—a conscience that becomes more and more acute, more and more sensitive to wrongdoing and a conscience, which inevitably raises the standards of moral and ethical behavior in the hearts of man where Christ indwells.

Finally, man must experience freedom of will. The natural man is a victim of the will and a slave of desire and passion. The will becomes weaker and weaker when confronted with these other driving motives within life. Hence as a person becomes a Christian not only does his will need strengthening, but it needs strengthening in a unique way so that the whole motivation of the Christian's life changes. He does not refrain from doing wrong. The uniqueness of the Gospel is that it changes the desires of man that he does not want to do evil. The love of God provides a new affection. It is what the Lord Jesus Christ calls a "new yoke." If we will accept His yoke we will find in it freedom. Little by little with God's help we will become capable of shouldering our individual responsibilities as Christians in every aspect of Christian life.

The perfect remedy for a needy world as well as God's method for advancing the whole program of the Gospel is manifest in the exercise of these freedoms upon those that we win to Christ, taking every step and making every effort to insure in them a reproduction of what has happened to us.

Religiosity in America is at a new high. May we capitalize on it by living the Gospel and pointing seeking souls to true redemption and life in Jesus Christ. Then let us be practical in expressing our faith and shouldering our responsibilities as true Christian citizens in order that we do not lose the precious heritage that is ours in America.

How God Answered

(Continued from page 5)

to all types of people and problems; they are taught how to answer questions, how to pray with seekers, what to emphasize, how to lead a seeker to the realization of his *real* problem.

Then counselors opened the Word and dealt with the seekers. The sound of 900 (more or less) people all talking at once was suggestive of a giant beehive, but the noise belied the quiet work of the Holy Spirit as He dealt simultaneously with hundreds of hearts.

After encouraging the seeker to express his need, the counselor courteously introduced him to Christ through use of the Bible, and pointed out that all needs can be fully supplied by surrender to Him. When a seeker made or was ready for the decision to accept Christ and live for Him, they prayed together.

Follow-up literally began with the next breath—a "finder" was encouraged to stand on the Word for assurance and was given a packet containing a marked Gospel of John, two lessons and questions on salvation, prayer and witnessing.

Further follow-up machinery at once went into action. The counselor was required to pray daily for him, and personally contacted him within forty-eight hours; a copy of the decision card was sent to his pastor; the Bible lessons given were written out and returned to the Crusade office for grading and return with further lessons, memorization helps and books. Those who showed no church preference were assigned to a pastor and church in their area.

The counseling and follow-up system was developed by the Navigators and adapted several years ago by the Billy Graham team, and stems from the conviction that new-born babes in Christ must be cared for. Thus the emphases upon *trained* workers, food (the Word), prayer, witnessing, fellowship with other believers.

Final fellowship plans included a breakfast September 24 for all area ministers at which Dr. Graham spoke in an attempt to summarize the results to date of the Crusade, and outline the final phases of the work.

During the week of October 20-27, the Team will be sharing in the Crusade's Visitation Evangelism Program, when thousands of visitors will go door-to-door throughout the Metropolitan area in a personal soul winning endeavor. The week will culminate with a mass rally in the Polo Grounds on the afternoon of October 27, Reformation Sunday.

Asked about the nature of the results, Dr. Graham said a survey of the first 50,000 "decisions" indicated that 57.3 per cent, or 28,650 of the individuals making them, were residents of New York City. Some 46,500, or 93 per cent, lived in the greater New York metropolitan area.

Of the total number of persons who made decisions, he said, 36.5 per cent were in the 15-29 age group; and 24.8 per cent were people between 30 and 49 years of age.

Dr. Graham also said that more than 17,000 persons have completed a first Bible study course as a result of their "decisions." He added that in many instances it was possible to save marriages, help alcoholics and serve people in similar ways. He announced that a book containing the stories of people whose lives have been changed by the crusade will be published late this fall.

Dr. John W. Bradbury, respected evangelical leader, editor of the *Watchman Examiner,* says "As one among many who prayed over the years for the evangelization of New York City I am filled with thankfulness to God for the Billy Graham Crusade. It is the answer we sought. New York has been moved Godward. The effect of this campaign will be far-reaching. Many churches have now evangelical fervor they did not manifest effectively before. The cause of evangelism, as the emphasis upon salvation for the people, is alive in this City to a degree unequalled in more than a generation. Scores of thousands of people needing Christ Jesus as Savior have responded. I feel that God has granted New York a token of His mercy, using Billy Graham and his loyal team to lead this great Metropolis to, at least, consider its duty to God."

Thousands would say "Amen" to that sentiment.

The tremendous results of the Crusade point up to the one fact that—

GOD STILL ANSWERS PRAYER!

OBSERVE "NAE" WEEK

■ **Evangelical churches throughout America will observe October 20 to 27 as "NAE Week." The theme will be "The Strength of Spiritual Unity," and emphasis will be placed on the services provided evangelicals by the National Association of Evangelicals for the past fifteen years.**

Churches planning to observe "NAE Week" should write to their regional NAE office or the headquarters in Wheaton, Ilinois, for free material including bulletin covers or inserts, descriptive folders, offering envelopes and a pastor's handbook of information.

(See advertisement on back page.)

First Session Review

As Congress rounded filibuster bend and came up on the Labor Day week end, it decided to lay down the reins. Thus ended the first session of the 85th Congress.

One long-talking Senator, Thurmond of South Carolina, demonstrated to "the people back home" that he was dead set against any kind of civil rights legislation. But this one-man battle had no chance from the outset. So after a new filibustering record of 24 hours and 18 minutes had been set, Senator Thurmond sat down and a bill to protest voting rights was sent on to the White House for signature.

A look back at this session of Congress reveals action of several pieces of legislation which would be of interest to the churches.

For the ministers who have not yet signed up for Social Security, the Congress gave a two year extension of time.

In spite of the pleas of church dignitaries for an accelerated foreign aid program, Congress sensed the general concern that the objectives of the program are so hazy that they are seldom spelled out in specific terms. The program was pared down considerably from the level of the administration's requests.

A very moderate piece of immigration legislation managed to squeak through in the last hours of the session. It will allow 60,000 persons to enter the United States on a hardship basis over the next two years. It did not alter the basis of the immigration law, the national origins system.

Measures relating to temperance again fell short of enactment. A Senate subcommittee had taken a brief look at the hazard involved in serving liquor on the airlines. Some amendments were being worked over by the subcommittee when the adjournment came. There is good prospect that this issue may be picked up in the next session.

Establishment of a drunken driver test for the District of Columbia came close to enactment, but it too fell somewhat short. If this should be passed in the second session it may become a model law for the other states which do not yet have a similar statute.

Alcohol advertising got no attention.

Some church leaders took note of the fact that a House subcommittee made a rather intensive investigation of cigarettes, including supposedly filtered smokes.

A bill to extend post exchange privileges to missionaries overseas met with stiff opposition from the Defense and State Departments, on the ground that it would conflict with treaty arrangements. It, too, got nowhere. The idea will likely be dropped.

The Haiti treaty, which would have omitted the usual protections of religious liberty, was withdrawn.

Finally, there was one piece of legislation which got much too far—the cabaret tax reduction bill. This passed the House with only a semblance of opposition. It will be considered by the Senate during the next session. Unless opposition from the church people is demonstrated, it may be given the same treatment on the Senate side.

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

More Time for Ministers

Congress took quick action shortly before adjournment to extend for another two years the time in which ministers may elect participation in the Social Security program.

Officials of the Social Security Administration in Washington stated that 135,000 ministers have signed up for Social Security. Most of these had signed prior to April 15, 1957 which had been the final date. A few others had been tardy. Now, all ministers and members of the clergy will be given until April 15, 1959 in which to make their choice.

The number already participating in the program represents about half of the active ministers across the nation. A Social Security spokesman stated that they expected "a considerable number" of additional ministers to sign up under the extension of time.

Another feature added by this bill is that meals served at a parsonage, if perchance they should be a part of remuneration, may be included in income for social security purposes but may be excluded for income tax purposes.

In cases of physical disability, clergymen covered by Social Security should investigate available benefits. Some have not been aware that coverage of this nature is included.

Labor-Church Contact

A release from the Religion and Labor Foundation brings the news that it has received a donation of $25,000 from the William Green Memorial Fund, named after the late president of the American Federation of Labor. The money will be used in a program to plant new chapters of the organization in different cities across the country.

The Religion and Labor Foundation has for some ten years had a program of encouraging contacts between the clergy and labor leadership. The program centers around monthly luncheons followed by lectures or discussions on topics of interest to both religion and labor.

Right-to-work laws, labor-management problems, automation, labor ethics—the program is whatever the local steering committee makes it.

The program of the Foundation is not necessarily to be a soundingboard of the labor viewpoint on various issues. Yet without active leadership from church representatives it could easily become that.

Here then is where evangelical pastors throughout the country can make a contribution, and at the same time increase their contact with community activities. Those interested in participating in the program have been asked to write to the Religion and Labor Foundation, 3494 North High Street, Columbus, Ohio.

Whitewashing the Facts

A spokesman for NAE has stated that there is "an intense and deliberate attempt to whitewash unsavory facts in connection with suppression of Protestantism in Colombia. It is carried forward in deference to the sensitivities of members of the Roman Catholic Church."

Dr. Clyde W. Taylor, Secretary of Public Affairs of the National Association of Evangelicals, particularly took issue with a statement by the Most Rev. Philip M. Hannan, Auxiliary Bishop of Washington. On his return from a trip to Latin America the Bishop said the "Protestant missionaries in Colombia have been victims of political strife rather than religious persecution."

"It is quite certain that the Bishop did not take time to get the facts on suppression of Protestantism, particularly in the small towns of Colombia. In most cases discriminatory action against Protestants has the open approval of the Colombian hierarchy of the Roman Catholic Church."

Dr. Taylor cited instances to back up his statement.

"A recent release from the Bureau of Information of the National Catholic Welfare Conference was another example of this move to discredit Protestants in Latin America. The release, carried by Catholic papers across the country, quoted a newsman as saying that 'Some Protestants in Colombia have desecrated roadside shrines, Catholic chapels and churches.' We doubt that there is any factual basis whatever for this assertion. It is a wholesale misrepresentation of Protestant activity in Colombia."

"While it is true that there has been much political tension in Colombia during the past several years, yet evangelicals have not been active in political matters. The opposition stems directly from their adherence to their religious faith."

"Incidents of violence to American missionaries have been relatively few in comparison to the number of Colombian nationals who have been subjected to violence because of their connection with an evangelical congregation," he said.

"We invite anyone familiar with the situation to demonstrate that Protestant missionaries have irritated political strife in Colombia."

"This is essentially a widescale attempt to discredit the work of Protestant missionaries, with a view to insulating the Colombian people from the Gospel message which is common to all people of evangelical faith," Dr. Taylor added.

"Malicious attempts have frequently been made to establish an association between evangelicals and communist activity in Latin America, simply as a pretext for suppression of Protestantism.

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Evangelical Newsfront

RNS AND E/P REPORTS

united action

Evangelicals Mark Revival Centenary

WHEATON, Ill.—Special prayer observances on Sept. 23 marked the centenary of the "Great spiritual awakening of 1857." The Spiritual Life Commission of the National Association of Evangelicals, Dr. Armin C. Gesswein, chairman, sponsored the observances.

The commission noted that on Sept. 23, 1857, "the famous Fulton Street noon-day prayer meeting began in New York City," and "noon-day prayer meetings had sprung up throughout the country."

The result was "one of the most powerful revivals in our nation's history," it said. "Within two years 500,000 people were converted to Christ."

The commission said it was asking "evangelical church leaders" to observe the anniversary by either a joint prayer rally with other churches in the community or a prayer meeting for their own congregations.

The group also urged churches to pray that evangelist Billy Graham's recent New York crusade will "result in a spiritual awakening that will sweep the country."

education

'Red River of Life" Gospel-Science Film

CHICAGO—Four premiere showings of "Red River of Life," the newest gospel-science film produced by Moody Bible Institute, have now been scheduled, according to G. Keith Hargett, director of film distribution.

The premieres will be held during the first week of October in Los Angeles, Chicago, Detroit and Philadelphia. Dr. Irwin A. Moon, producer of the film, will be present at these showings, as well as at the special press and ministers' preview before each premiere.

"Red River of Life" very likely represents the first attempt to produce a film depicting the spiritual significance of the blood. This film, which was more than four years in the making, tells in a new and enlightening manner the story of the heart, the red blood cell and the circulatory system.

Auspicious Opening At Denver Seminary

DENVER, Colo.—The Conservative Baptist Theological Seminary opened its eighth year September 16 with a large enrollment. Rev. Earl Jacques, associate foreign secretary of the Conservative Baptist Foreign Missionary Society delivered the Convocation sermon and received the honorary doctorate of divinity.

From September 24 to 27 Rev. Larry McGill, noted evangelist and youth leader, delivered a series of lectures on "Evangelism in Our Day."

New faculty members are Rev. Robert Davis, special lecturer in the field of Pastoral Counseling and Rev. Bruce Shelly, assistant professor of Church History.

Several new trustees were elected at Los Angeles early this summer. They are Dr. Lloyd T. Anderson, Bethany Baptist Church, West Covina, California; Rev. Will Bisgaard, Forest City Baptist Church, Rockford, Illinois; Rev. Roy Bohanan, Huntington Street Baptist Church, New London, Connecticut; Rev. Guy Butera, Dover Baptist Church, Dover, New Hampshire; Dr. E. G. Malyon, Sellwood Baptist Church, Portland, Oregon; and Rev. Russell Thompson, First Baptist Church, Toms River, New Jersey.

The heads of two of CBA national organizations are Seminary trustees: Rev. Russell Pavy, president of CBA, and Rev. Will Bisgaard, president of CBHMS.

Illinois Is to Entertain Missionary Convention

CHICAGO—Inter-Varsity Christian Fellowship is planning to hold its fifth triennial international missionary convention at the University of Illinois, December 27-31.

General Secretary C. Stacey Woods says IVCF is praying for 2,500 students from the United States, Canada and overseas to attend. Missionary leaders from more than 60 boards also will take part.

Many former Inter-Varsity students, now on the foreign field, trace their call to missionary service to previous conventions, the first of which was held at Toronto and the others since then at Urbana, Ill.

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UEA CORRESPONDENCE

The main speakers include four from the United States, Dr. Billy Graham, international evangelist; Dr. Harold J. Ockenga of Boston's Park Street Church; Dr. Donald Grey Barnhouse, Tenth Presbyterian Church, Philadelphia; and Dr. Kenneth Strachan, General Director of the Latin America Mission.

From overseas will come Dr. Masumi Toyotome of the International Christian University, Tokyo, and the Rev. Israel Garcia, Latin American evangelist.

Christian international students will represent the needs of their countries at the convention.

The theme of this year's gathering is, "One Lord—One Church—One World." The program includes Bible exposition by Dr. Barnhouse, vocational and area seminars, Bible study discussion groups, messages on the spread of the gospel and the establishment of the church by Dr. Strachan and Mr. Garcia, and addresses on the convention theme by Drs. Ockenga, Toyotome and Graham.

denominations

Assemblies of God In Annual Meeting

CLEVELAND, Ohio—Sale of alcoholic beverages on commercial airliners was opposed by the 27th General Council of the Assemblies of God. It also "disapproved" the advertising of beer, wine and other alcoholic beverages on radio and television.

The council approved a plan for denomination-wide support of national headquarters operations in Springfield, Mo. Under a new system of "cooperative fellowship giving" one special appeal will be made in all churches. This will replace separate appeals by departments and the use of earnings from the Gospel Publishing House.

The delegates were told that earnings from the printing plant, nearly $500,000 annually, were needed to finance the denominations projected new $3,000,000 headquarters building.

The national and district operations of the Assemblies, including the foreign missions department, run about $8,000,000 a year. Previously, when any of the fifteen departments needed funds it made a special, separate appeal.

In another action the council voted to increase from five to ten per cent the amount of foreign missions funds that may be spent for administrative purposes.

Ralph M. Riggs of Springfield, Mo., was re-elected general superintendent of the Assemblies.

The 470,000-member Assemblies of

God comprise nearly 8,000 Pentecostal churches and conduct missions in 69 foreign countries. They have 1,400,000 adherents over the world.

Mennonites Urge USA Curtail Nuclear Tests

HARRISONBURG, Va.—President Eisenhower was commended for his efforts toward peace and urged to curtail further tests of nuclear weapons in a resolution adopted by the Mennonite General Conference at its biennial session here.

The resolution gave "hearty commendation" to the President "for every effort he has made both to withstand pressures to military action and to conciliate in international crises."

It urged that he "place spiritual defenses above material ones and use every power at his disposal to curtail further tests of nuclear weapons which scandalize our nation and the Christian faith before much of the world."

The Mennonites pledged "unceasing prayer for daily strength in the discharge of his heavy responsibilities, and that the wisdom which is derived from the 'fear of the Lord' may be his daily guidance."

The delegates adopted a Code of Ethics for Ministers and approved a Plan of Integrated Giving. They authorized the preparation of a new statement of theological position for the Mennonite Church.

J. C. Wenger, professor of theology at Goshen (Ind.) College Biblical Seminary, was elected moderator for the next biennium. The 1959 meeting of the Conference will be held at Goshen.

Southern Baptists Plan 15-Story Annuity Center

DALLAS, Tex. —(RNS)— Groundbreaking ceremonies were held late this past summer for a new fifteen-story Baptist Annuity Center here, the Relief and Annuity Board, a Southern Baptist agency, announced.

Construction was to begin immediately afterwards, the announcement said. Estimated to cost between $3,000,000 and $3,500,000, the building will be of modern design. Its front made of marble and glass, it will have bronze colored porcelain enamel panels at regular intervals.

R. Alton Reed, the board's executive secretary, said the building is being constructed primarily as an investment, to be financed with investment funds similar to other board investments.

Methodists Acquire Washington Center

WASHINGTON, D.C.—(RNS)—The Methodist Church has acquired a 19-acre tract here for a "religious and educational center," a land transfer registration disclosed.

Cost of the tract, located on fashionable Massachusetts Avenue opposite the American University campus, was more than $1,500,000.

Renah F. Camalier, former District of Columbia Commissioner who acted as the Church's trustee in the sale, said he could not disclose at this time exactly what will be built on the land.

The Westminster Theological Seminary of Westminster, Md., is moving to the American University campus in 1958 where it will take the name Wesley Seminary and occupy a new group of buildings presently being erected at a cost of $2,000,000. Ground also was broken recently on the campus for a $1,500,000 building to house the university's new School of International Service.

Meanwhile, in a separate move, Rep. John W. McCormack (D.-Mass.) introduced legislation to give Congressional approval to a trade under which the federal government would give The Methodist Church a tract of public land near the university as a site for the new Sibley Hospital, while taking in exchange the buildings and land of Hahneman (formerly Homeopathic) Hospital in downtown Washington.

sunday school

Eastern Cities Plan Sunday School Meets

NEW YORK.—The New York Sunday School Association, affiliate of the National Sunday School Association, will hold its sixth annual convention at Calvary Baptist Church October 26.

PHILADELPHIA.—November 8 and 9 will see hundreds of Greater Philadelphia Sunday School workers assembling for their annual convention at Bethany Temple Presbyterian Church.

Speakers and leaders will include Rev. Dean Dalton, Rev. Winfield Ruelke, Miss Mavis Anderson, Mr. James Hummel, Rev. Al Sedgewick, Mrs. Tom Tedley and Mr. Horace Perkins. The guest of honor and featured speaker will be Rev. Norman Townsend, New England representative of the National S. S. Association.

The convention is sponsored by the Philadelphia Area Sunday School Association.

Church of God Holds Regional Conventions

CLEVELAND, Tenn.—Lights Out! —a forceful announcement of the convention theme—the flick of a switch— "Reach to Teach" in lights—a special theme song, opened each of the seven Regional conventions sponsored across the nation recently by the Sunday School and Youth Department of the Church of God.

Rev. O. W. Polen, national director, and his staff participated in each convention. The fast-moving, three-night, two-day meetings were conducted in California, Florida, Michigan, North Dakota, Tennessee, Texas and West Virginia.

There was a record registration of 5,902 delegates. A team of trained specialists conducted 20 workshops on various phases of Christian Education. Prominent evangelical ministers spoke on pertinent subjects. Delegates witnessed full-stage visuals giving different aspects of the current program. Quantities of Christian Education materials were distributed to the delegates at 30 colorful display booths. The unique presentation of the various features added to the attractions of the convention.

Words of the convention theme, *"Reaching them! Teaching them! Reach the whole wide world for Je-*

LATE NEWS AT PRESS TIME

● A COURT BATTLE is threatened over the controversial Lincoln Square Redevelopment Project in New York City (*Action*, February 1). The resale of property to Fordham University and St. Matthew's Roman Catholic Church at greatly reduced prices constitutes a public subsidy to sectarian institutions. Mr. Harris L. Present, counsel for the Lincoln Square Chamber of Commerce and chairman of the Council on Housing Relocation Practices, is heading the movement for a civil suit.

● LIQUOR EXPENDITURES in the United States last year amounted to three times our contributions to churches, religious bodies and welfare organizations, the Methodist Board of Temperance reports. The liquor bill: $10,500,000,000. Contributions: $3,746,000,000.

● DR. PAUL S. JAMES, for sixteen years pastor of Tabernacle Baptist Church, Atlanta, Ga., has been named director of Southern Baptist work in the Greater New York area.

● DR. EARNEST KEASLING, for nearly 25 years leader of the youth work of the Free Methodist Church, has resigned the office of General Superintendent to join the administrative staff of Roberts Wesleyan College, North Chili, N. Y.

● INLAND EMPIRE evangelicals are rejoicing over the purchase of 366 acres by the Inland Empire Bible Conference on Clear Lake, southwest of Spokane, Wash., for development of camp facilities and eventual construction of a home for the aged and a farm for boys.

● PROTESTANT PERSECUTION in Colombia may be modified since Interior Minister Jose Maria Villareal's action advising state governors and local authorities to assure full freedom of assembly and worship to all Protestant bodies. Closed churches were ordered opened. Protestants await results with some hope.

● WORLD GOSPEL MISSION will hold its national convention in the First Methodist Church, Marion, Ind., October 16-20. Among the speakers will be Dr. Myron Boyd, Dr. Delbert Rose, Rev. Samuel Doctorian, Dr. C. I. Armstrong and Mr. Stanley Tam. Dr. George R. Warner, president of WGM, will preside. The Mission now has 186 missionaries on twelve world fields.

● INMAN DOUGLAS, Washington Representative of the Christian Science Committee on Publication, has been elected president of the national Churchmen's Commission on Decent Publications which plans an all-out campaign against obscene literature. Dr. Clyde W. Taylor, Secretary of Public Affairs of the National Association of Evangelicals, was elected secretary.

sus," were written on the hearts of thousands of pastors, superintendents, teachers, youth leaders and interested church members throughout the nation.

Texas Baptists Seek Larger Sunday Schools

DALLAS, Tex. —(RNS)— A campaign to increase Sunday school enrollment by 100,000 during 1958 was announced here by an official of the Baptist General Convention of Texas.

Andrew Q. Allen, Sunday school secretary, said the number would represent a ten per cent rise over the 1,100,000 now enrolled in the Convention's more than 3,750 churches.

All Baptist district and association leaders have approved the state campaign, Mr. Allen said. He added the Texas goal is one-third of the 300,000 increase being sought in 1958 by the Southern Baptist Convention.

During the last 10 years Sunday school enrollment in the state has increased an average of 45,000 a year, Mr. Allen declared. The highest net gain for one year was 79,476 in 1954, he said.

Inter-church

Plan Calvin, Reformed Anniversary Observance

MARYVILLE, Tenn. — (RNS) — Plans for marking the 400th anniversary of the founding of Calvin's Academy in Geneva and the 400th anniversary of the first synod of the Reformed Church are being mapped by the executive committee of the World Presbyterian Alliance.

Dr. Ralph Waldo Lloyd, president of Maryville College, who is the alliance's North American secretary, announced the plans. The Calvin Academy anniversary, he said, would be observed during the first week of June, 1959, and the anniversary of the Reformed Church's first synod in May of that year.

Dr. Lloyd said the committee was issuing a call to all churches affiliated with the alliance to observe Sunday, May 13, 1959, as a day of special remembrance for the Reformed faith.

The preceding day, May 30, he said, will mark the 450th anniversary of the birth of John Calvin at Noyon, France. An International Day will be observed under the auspices of the Reformed Church of France in Noyon on that day.

"Super Church" Youth Organization Planned

DENVER, Colo. — The National Methodist Student Commission voted here to withdraw from merger negotiations with student organizations of four other Protestant denominations to form the United Campus Christian Fellowship.

The action came as the student group of the American Baptist Convention decided not to enter the merger plan.

The four national student organizations now involved in the negotiations are those of the Presbyterian Church in the USA, the Disciples of Christ, the United Church of Christ and the Evangelical United Brethren Church.

Refusal of Methodists and Baptists to enter UCCF is seen as a move to bring all campus youth activities under the aegis of the National Council of Churches. Union discussions are already on within the Ecumenical Advisory Commission of the United Student Christian Council. This is another move toward "super church" control of all functional activities of American Protestantism.

The death knell of the UCCF has probably been sounded by these new developments.

New Aramaic Bible To Appear in Fall

PHILADELPHIA— (RNS) —A new translation of the Bible from the Aramaic dialect (*Action,* July 1), the language spoken by Christ, will appear in October, the A. J. Holman Company, its publishers, announced here.

George M. Lamsa, Scriptural scholar and author, has translated the work entitled "The Holy Bible From Ancient Eastern Manuscripts" and subtitled "Being a Translation From the Peshitta, The Authorized Bible of the Church of the East."

Scott G. Lamb, Holman executive vice-president, said the Lamsa work would make available to the modern reader, "that form of text translated anciently into a branch of the Aramaic language used by Christians from earliest times."

The new translation contains several textual changes from the standard King James Version of the Bible.

Mr. Lamsa has been engaged in Aramaic and biblical research for the past 30 years, the last 18 of these studying and translating the Peshitta.

Evangelism

Caribbean Tour for Billy Graham Team

NEW YORK—Evangelist Billy Graham announced here today that the next scheduled series of evangelistic meetings following the close of the New York Crusade on September 1, would be a tour of nine countries in the Caribbean Area beginning in mid-January 1958.

Included in the tour will be meetings in Jamaica, Puerto Rico, Barbados, Trinidad, Panama, Guatemala, Venezuela, Costa Rica and Mexico. The exact dates and sites for the meetings have not been announced, but will be decided upon after representatives of the Graham Team visit the area later this Fall. It is anticipated that the tour will take approximately five or six weeks.

Tour Director will be Rev. Kenneth Strachan, Director of the Latin America Mission in San Jose, Costa Rica. The invitations from Church leaders in the various countries were submitted to Mr. Graham through Mr. Strachan.

An intensive program of evangelism will center around the tour, with Associate Evangelists of the Billy Graham Team conducting evangelistic

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In this rapidly closing hour of grace, when the sinister shadow of Antichrist hovers nearer and nearer, there is a special urgency in God's desire that Israel shall receive kindness and mercy from His true followers. The Abrahamic covenant is still valid, and God will bless him who brings blessing to the Jews. What greater blessing could we bring to them than the Gospel of salvation through the Lord Jesus Christ, their Savior and Messiah.

Will you become a partaker with Him of His sorrow and love for Israel? Will you hold us up in prayer as we seek by His power to publish widely and fearlessly the message of "Behold your God"? God's interests are in Israel. Are yours?

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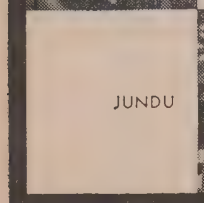
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crusades of from ten days to two weeks duration in advance of the visit by Mr. Graham. Sharing in the advance meetings will be Rev. Grady Wilson, Rev. Leighton Ford, Rev. Joseph Blinco and Mr. Howard Butt.

In the countries where Spanish is the predominant language, Mr. Graham will preach through an interpreter as he has done in his tours of Europe and the Far East.

youth

Leadership School Held in Kansas City

WHEATON, Ill.—Seventy-five Bible School, College and Seminary graduates attended Youth for Christ's 5th Leadership Training School September 11-26 in Kansas City, Kansas, according to YFCI vice-president, Rev. Carl J. Bihl, who also serves as dean of the school.

Fifty subjects are taught in the concentrated class sessions and also "on the job" training is given in the Kansas City Youth for Christ rally and club program directed by Al Metsker, who is president of the School and director of the Kansas City rally.

YFC's Publications Division has announced two new books: "Billy Graham as a Teen-ager" by Grady Wilson and "Life with the Palermos" by Mel Larson.

Europe Feels Impact Of Youth for Christ

COPENHAGEN, Denmark.—Delegates from twenty-eight countries gathered here in August for the ninth annual World Congress on Youth Evangelism sponsored by Youth for Christ International.

Dr. Ted Engstrom, president of Youth for Christ International, Rev. Sam Wolgemuth, Youth for Christ overseas director and Rev. Denis Clark, director of Youth for Christ in Europe were in charge of the Congress.

The new USA ambassador to Denmark, Val Peterson, met with Dr. Engstrom to express his interest in the work of Youth for Christ. One hundred of the delegates were welcomed to the city by the Lord Mayor at a reception held in the City Hall. This was only a part of the cordial welcome extended to the Congress by the city.

As many as ten services were held each night and scores came to Christ as delegates to the Congress took part in services, rallies and street meetings in all parts of the city and its suburbs. The main sessions were held in the Odd Fellows Palace, and in the K. B. Hall, largest auditorium in the city.

An open air meeting was held in front of the City Hall and huge crowds of people filled the Square to hear the music and testimonies of people from all parts of the world. This is the first time permission has ever been granted for such a service in the heart of the city.

"Rock and Roll" riots have recently caused the worst disturbance seen in this city for several years. Thousands have been packing the central Square. Twenty-nine young people have been arrested and over 300 policemen were called out to control the crowd. The cause of the disturbance has been the showing of the American film, "Rock Around the Clock." This served as a vivid contrast to the singing and testimonies of Christian youth.

The delegates were challenged to leave the Congress with a crusading spirit as they travelled in teams to 43 different cities in seven European countries, where they held post-Congress campaigns.

Youth leaders from all parts of the Continent have been thrilled with the ministry of the Congress and the teams.

Young Life Leaders Study at Frontier

BUENA VISTA, Colo. — Seventy schools of higher education were represented among the 190 people who attended Young Life's Leadership Seminar at Frontier Ranch, near here August 24-31. This is the widest representation ever to attend the Seminar, according to Walden Howard who directed the leadership conferences in its 11th year.

From colleges, Bible schools, seminaries and universities came students who are interested in understanding and using the Young Life approach in reaching America's high school crowd with the Gospel of Jesus Christ.

Doctors, ranchers, people from other business and professional jobs, and church young people's leaders, along with the students, spent the week in study and discussion groups, lectures and counseling sessions. Many of them are already engaged as volunteer leaders of Young Life clubs in their communities.

Members of the Young Life staff spoke and led discussions on Young Life methods, theology, follow-up and

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relationship to the church. Participating were: Jim Rayburn, National Executive Director; Mr. Howard, seminar director and Dean of the Young Life Institute; William Starr, Northern Regional Director; Robert Mitchell, Southwestern Regional Director; and Norman Robbins, Director of Young Life in Kansas.

public affairs

Parochial School Tax Is Placed on Ballot

SACRAMENTO, Calif.—(RNS)—A group seeking to re-impose property taxes on parochial schools has succeeded in placing the measure on the 1958 general election ballot through initiative petition.

Frank M. Jordan, Secretary of State for California, said petitions carrying 356,315 valid signatures of voters had been filed at his office here. This is about 35,000 more than necessary to place the issue before the voters.

Mr. Jordan said 152,689 signatures were from Los Angeles County. Californians for Public Schools, the group sponsoring the petition, has its headquarters there. The rest of the signatures were from other areas throughout the state.

Californians for Public Schools was organized several months ago to campaign for repeal of the property tax exemption granted by the state legislature in 1951 and approved by the voters in a referendum in 1952. The decision in that referendum was by a narrow 77,000 majority.

The exemption was subsequently challenged in the state courts and upheld. The U. S. Supreme Court refused to review the case last year.

The measure to be voted on is a state constitutional amendment which would deny tax exemption to private and religious schools below the college level unless they are used exclusively for the blind, mentally retarded or physically handicapped.

College level schools are exempted in another part of the state constitution. If the measure is passed by the voters California will again become the only state to tax parochial schools.

Business and Religious Leaders Will Cooperate

NEW YORK—To support and accelerate the growing cooperation between business and religious leaders in matters of community betterment, the National Association of Manufacturers has formed a Clergy-Industry Relations Advisory Committee composed of seventeen industrial executives from every section of the country.

The committee, representative of the three major faiths, Protestant, Catholic and Jewish, is headed by R. E. Salvati, president of the Island Creek Coal Company, of Huntington, West Virginia, who is a director and regional vice president of the NAM.

Formation of the committee, the NAM announced, is another step in its continuing program to foster broader recognition of the many mutual community interests of business and religious leaders. The committee will work with the NAM's Clergy-Industry

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Every Pastor, Sunday School Superintendent and Teacher should constantly be on the lookout for new programs and ideas. All of our churches have certainly benefited by the annual conventions and workshops conducted by the National Sunday School Association. It was this group that saw the need for new Sunday School Lessons. And it was UNION GOSPEL PRESS that pioneered in complete and comprehensive adult coverage of the NSSA Sunday School Lesson program.

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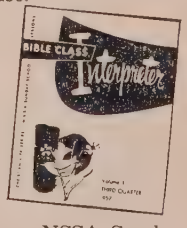

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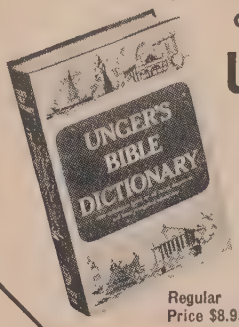

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Department in furthering this program.

The first meeting of the new committee was held on September 18 in Hot Springs, Virginia.

Asks News Dealers Pledge Refusal to Handle Smut

FREEHOLD, N. J.—(RNS)—Monmouth County Prosecutor Vincent P. Keuper has asked more than 250 newsdealers in the county's 53 municipalities to subscribe to a pledge that they will refuse to sell publications which carry indecent material or glorify crime.

The pledge prepared by Mr. Keuper reads:

PLEDGE TO THE PUBLIC

As a responsible magazine dealer in Monmouth County, I share with most people in the community a desire to eliminate indecent and morally objectionable publications.

To help attain that goal, I voluntarily pledge the following to my customers:

1. To examine the contents, as best I can, of all magazines offered to me for sale.
2. To refuse to sell any which I believe feature indecent photographs, drawings, art or stories; or which glorify crime.
3. To remove from my counters all magazines which customers point out as offensive, because of a tendency towards indecency or glorification of crime.

The three-point Code of Ethics has been suggested to all magazine dealers of Monmouth County by Prosecutor Vincent P. Keuper. By posting this pledge, I give it my full and unqualified endorsement.

THE PROPRIETOR

Baptist Campaign Against Indecency Mapped at Meet

GLORIETA, N. M.—(BP)—Southern Baptist churches are being called on to take an active part in a campaign to rid America's newsstands of a "veritable avalanche" of indecency and obscenity which has cascaded upon them.

The call was voiced by ministers and by lay men and women attending a week-long conference on obscene literature sponsored by the Southern Baptist Christian Life Commission at Glorieta Baptist Assembly here.

Expressions of shock and dismay came from those at the conference as speakers reported on the type of articles, cartoons, and pictures being carried by some of the new so-called "men's magazines" which have attained a circulation running into millions of copies a month within the past year.

Southern Baptists are the first evangelical denomination to sponsor a serious study of the problem. It is believed that the recent Supreme Court decision holding that obscenity has no standing before the law under freedom of the press can be a "powerful weapon" in demanding stricter law enforcement and enforcing voluntary bans.

Two Southern Baptist churchmen who are serving on official statewide bodies seeking to control this menace told of the need for public opinion to back up law enforcement agencies. Lewis A. Myers, Albuquerque, editor of the *Baptist New Mexican*, and James Wesberry, pastor, Morningside Baptist Church, Atlanta, told of the "deluge of filth" they found on sale in public places in their states. Myers is chairman of the Governor's Advisory

Committee on Decency in New Mexico and Wesberry is chairman of the Georgia Literature Commission.

They emphasized that action is needed by churches and by individual lay men and women to demand stricter laws and more diligent enforcement of existing laws.

A. C. Miller, Nashville, executive secretary of the Christian Life Commission, said "We do not seek a return to prudish puritanical concepts. The sex impulse itself is not bad. God has given it to man for a purpose. It is only when sex is misused that it becomes sin. . . . We have a Christian ideal for society—one man and one woman wedded for life, building a Christian home," Miller declared. "That ideal must be held up before the youth of our nation and we must give a vigorous challenge to those who, greedy for the profit from the sale of sensational magazines, are assaulting Christian morality."

Miller said the Commission, in keeping with its name and purposes, would endeavor to lead Southern Baptists in the crusade for decent literature.

N. J. Governor Approves Bills Against Obscenity

TRENTON, N. J.—(RNS)—Three bills strengthening statutes against the sale or circulation of obscene literature were signed into law by Gov. Robert B. Meyner.

The main bill adds the word "publication" to the list of "obscene" or "indecent" items the sale or distribution of which is a misdemeanor punishable by up to three years in jail and a $1,000 fine.

The measure also broadens the ban by making it a misdemeanor to publish, give away or offer such obscene items for sale. Heretofore the law only prohibited the sale of them.

A second bill makes any of the offenses under the law a high misdemeanor if the sale or exposition were made to anyone under 18 years of age. This is punishable by seven years in prison and a fine of $3,000.

The third measure amends the provision against sending indecent letters to women to include the word "obscene." It also deletes from the previous law the phrase, "against her will and consent."

Georgia Commission "Get Tough" Policy

ATLANTA, Ga.—(RNS)—All lurid "girlie" magazines have been banned from the racks of newsstands in suburban Atlanta.

The action followed a new "get tough" policy instituted by the Georgia Literature Commission, three-man state board headed by the Rev. James Wesberry, Atlanta Baptist minister.

The commission, at a special session here, recommended prosecution of persons who sold any of 36 issues of 22 magazines. Mr. Wesberry said it was the first time the commission had sought actual prosecution. Formerly its policy was one of "cooperation" with news dealers.

The clergyman said the recent U. S. Supreme Court decision upholding federal and state laws against lewd literature left the group no choice but to end its policy of cooperating with the dealers and to ask that they remove certain publications.

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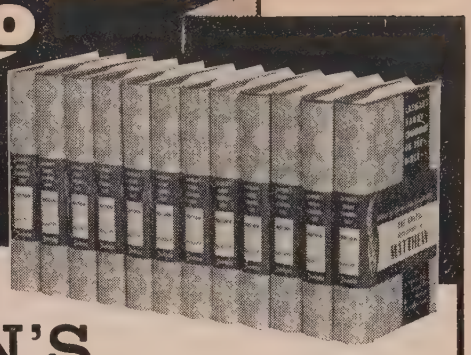

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The commission will send copies of its recommendations—naming the magazines on the "black list"—to solicitors general over the state and the latter will decide whether to prosecute.

Meanwhile, Fulton County Solicitor General Paul Webb announced that his office is drawing indictments for obscenity against an Atlanta newsstand operator. He said his agents raided a downtown news stand at the request of commission member Hubert Dyar.

Reform

Liquor Responsible For Fatal Accidents

LOMA LINDA, Calif.—William N. Plymat, president of the Preferred Risk Mutual Insurance Company, told an alcoholism institute here that National Safety Council nation-wide estimates on the number of USA fatal accidents involving drinking needed to be revised upwards to nearly 50 per cent of total fatal accidents.

In an address delivered at the Institute of Scientific Studies for the Prevention of Alcoholism he stated that in Montana and Delaware highway patrol and state police groups had made special efforts to detect the presence of alcohol in fatal traffic accidents by the use of coroner tests of the blood of traffic victims and detailed investigations, and were finding the presence of alcohol in approximately 50 per cent of all fatal traffic accidents. He made a "conservative estimate" that at least 15,000 lives could be saved annually if such accidents could be totally eliminated.

Plymat cited special driver field and laboratory tests in Sweden and studies of actual drinking driver "contributions" to accidents in Toronto as supporting the view that the average driver with two drinks of liquor had an impairment of driving ability of from 25 to 30 per cent. He told of blood test studies in New Hampshire in 1955 and Montana in 1956 which showed that more traffic victims had "alcohol blood" levels beneath the amount usually required for conviction for "driving under the influence" than had more than that amount. He credited alcohol in these lower "blood alcohol" ranges as being a material factor in fatal accidents because it combined with other factors to produce accidents. Among these he indicated were the factors of adverse personality and behavior patterns, anti-social "urges" and fatigue. He claimed that a trade association of alcoholic beverage producers was blaming personality factors, behavior patterns, and anti-social urges as principal causes of accidents, and charged they were attempting to divert public attention from the powerful influence alcohol had in aggravating these factors. He charged that small amounts of alcohol frequently destroyed the inhibitions of drivers to restrain themselves from driver misconduct.

The underwriting experience of the Preferred Risk Mutual Insurance Company of Des Moines was cited as indirect evidence of the effects of alcohol in traffic accidents. The speaker indicated that this company has been writing auto insurance exclusively for

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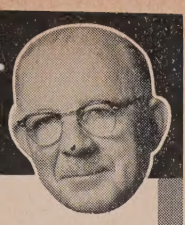

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WORLD-WIDE

Canadian Church Survey Finds More Secularism

TORONTO —(RNS)— Widespread secularism and a "practical atheism" exists in Canada, according to the report on a survey conducted by 500 prominent men and women of the United Church of Canada.

The survey was based on reports presented at ten conferences held in centers from British Columbia to Newfoundland during February, March and April. Each conference had four discussion groups.

The conferees agreed that there is too deep a concern among Canadians for economic standing and monetary returns and too much liking for commercial entertainment.

Family life is in danger of breaking down in an age where a television set rivals a washing machine in importance for young brides, they held, and where one out of every three Canadian working women is a housewife.

The groups said that the church had failed to hold the family together and deplored the decline in family worship and the lack of understanding of the real nature of the Christian family and its fellowship.

The rootlessness of many also was blamed for family breakdowns. The report said the mobility of modern life, the trailer camps and the frequency with which some people moved denied a stabilizing influence to the family.

Also condemned were the high cost of living, resulting in working wives, and the commercialization of Sunday which the survey said helps destroy the one day of fellowship available to the family.

"Mass media of communication have helped in the decline," the groups found. "Advertising through radio, television, magazines and newspapers, which frequently has only the desire to covet as its appeal, creates friction and tension within the home."

Evangelicals Distribute Scriptures to Refugees

BERLIN—(RNS)—More than 70,000 Bibles and Scripture portions were distributed last year in West German refugee camps by the Evangelical Bible Mission, it was announced here.

The special task of the Bible Mission is to distribute Scriptures to escapees from Communist-ruled countries and other displaced persons living in West Germany.

Cooperating in the agency's efforts are United Bible Societies, the Association of Evangelical Bible Societies in Germany, the Young Men's Christian Association and the Association of German Evangelical Free Churches.

Hits "Electioneering" By Religious Leaders

MANILA—(RNS)—President Carlos P. Garcia, at a news conference here, criticized what he said were attempts by some religious leaders to "regiment" voters in the choice of parties

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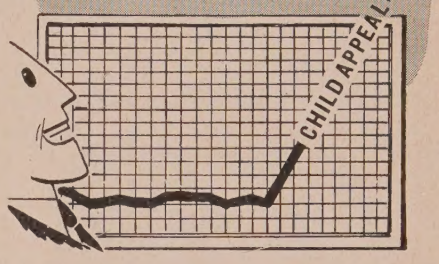

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and candidates in the national elections on Nov. 12.

He said church members should not be "dictated to" but given complete freedom in choosing their own candidates, in accordance with the democratic tradition.

The President, who heads the Nationalist Party, said that while church leaders may make their own choice they should refrain from "electioneering."

His remarks were seen here as inspired by reports that Roman Catholic priests have been seeking to "influence" voters.

Moody Film Shown at Cordoba University

CHICAGO.—For the first time in 350 years the University of Cordoba, Argentina, has opened its doors to an evangelical function. A campus organization of evangelical students sponsored the showing of the Moody film "God" Creation. Five hundred students, as well as representatives of the faculty, were in attendance.

Rev. Robert Rios, pastor of the local Methodist church, who works with the evangelical student group, made introductory remarks regarding the film.

The University of Cordoba has from its beginning been a Catholic stronghold. It is said that during the recent Peron dictatorship, the university would not "take a single step" without the advice of the Jesuit leader who resides nearby.

personalia

Weston Cox of Friends Bible College, Haviland, Kansas has been appointed president of the board of the George Fox Press. The board provides Sunday School and Christian Endeavor literature for the Friends Churches of Kansas, Ohio and Oregon Yearly Meetings. Miss Elaine Andrew was reappointed editor.

Austin Crouch, 87, executive secretary emeritus of the Southern Baptist Convention executive committee, was killed in an automobile accident in Nashville, Tenn., August 28.

Warner Sallman, whose well-known painting of the Head of Christ is found in the homes of millions throughout the world, will receive The Upper Room Citation for his contribution to Christian fellowship at the National Press Club, Washington, D. C., October 3.

Dick Hillis is in the Orient for three months for staff conferences with Orient Crusades missionaries. Dr. Hillis is General Director with headquarters in Los Angeles. With over 100 foreign and national workers Orient Crusades is serving in Formosa, Hong Kong, Okinawa, the Philippines and Vietnam.

Claude Horton has been employed as assistant to Director Myron F. Boyd of the Light and Life Hour, official radio broadcast of the Free Methodist Church. Mr. Horton will be in charge of business and promotion.

John Baker of Tampa, Florida has been elected Central Regional Director of Free Methodist Youth, succeeding Tom Oschwald.

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Toward A United Church

(Continued from page 9)

Unquestionably there were many at Oberlin who desire in all sincerity the true and ultimate unity of the Church of Christ on earth. We join with them in seeking to learn the mind of Christ and in discovering His will for the Church, as it is revealed in God's Word. We pray that in His truth and righteousness we of the universal Church of Christ may march together to accomplish the work He has set for us in our day and time.

Capitol Report

(Continued from page 11)

"The Roman Catholic hierarchy has it within its power to stop discrimination against Protestants in Colombia and we hope that power will be exercised in the interest of human liberty and justice," he concluded.

Freedom in Italy

The National Association of Evangelicals has been assured by the Italian government that a clause in the Italian constitution guaranteeing freedom of religion and assembly will be enforced.

The assurance was given by Manlio Brosio, Italy's ambassador to the United States. The promise was made by Mr. Brosio to Dr. Frank B. Gigliotti of Lemon Grove, Calif., vice-chairman of the NAE's Commission on Evangelical Action.

The ambassador was instructed by the Italian government to inform the NAE that a March, 1957, ruling of Italy's new Constitutional Court, clarifying Article 19 of the Italian constitution, will be considered basic to the protection of freedom of worship in Italy.

Article XIX guarantees "the right to freely profess one's religious faith, to propagate it and to exercise the worship thereof in private and in public, with the only restriction that there are not involved any rituals contrary to morals."

In its ruling last March the Constitutional Court held that public religious gatherings may be held without previous notice to the police.

The decision marked a victory for evangelical groups who had long sought to have the police regulation set aside.

The court ruling declared unconstitutional an article of the 1931 Public Security Law specifying that the police must be notified three days in advance of any religious assembly outside a recognized house of worship and in "a place accessible to the public."

The ruling did not go into immediate effect, however, because of the failure of its president to sign the decision, a requirement under Italian law.

Some Evangelical congregations protested to the Italian government that the court decision was not being implemented. Following this protest the Italian government instructed Mr. Brosio to give the NAE assurance that the constitutional religious freedom provision would be enforced.

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National Association of Evangelicals
108 North Main St., Wheaton, Illinois

YES! We will observe NAE Sunday in our church on_____
(Oct. 27 or some more convenient day)

Please send the following free materials: (Indicate number)

_____ Descriptive Folders

_____ Bulletin Covers (Inside Blank)

_____ Bulletin Inserts (To place in your regular Bulletins)

A new 24-page handbook of NAE information will be sent to each church observing NAE Sunday.

Name _____

Address _____

City_____ (_____) State_____

The strength of the Spiritual Witness of the NAE depends upon your prayers, co-operation and support. You should:

- Pray regularly for the NAE.
- Inform your church on NAE Sunday.
- See that your church receives an offering or makes a budget commitment for the support of the NAE.

PASTOR! An official NAE pin will be sent *free* to each pastor whose church sends an offering or makes a budget commitment to the NAE.

NATIONAL ASSOCIATION OF EVANGELICALS

108 NORTH MAIN STREET WHEATON, ILLINOIS